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EASTER SUNDAY

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

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Resurréxi, et adhuc tecum sum,

Alleluja, Allelúja!

THE MISSING DAY

CONFIRMED AT GREEN BELT RESEARCH CENTER

And now the great computers at the Green Belt Maryland Space Research Center have given the most up-to-date confirmation of Joshua and Hezekiah's miracles. Harold Hill, of Baltimore, Maryland, a consultant to the space program has authorized the following report:

I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Maryland. They were checking the position of the sun, moon, and planets in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on in its orbit. We have to lay out the orbits in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down! They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant there was something wrong either with the information fed in to it or with the results as compared to the standards. They called in the service department to check it out and they said "It's perfect." The head of operations said, "What's wrong?" "Well, they have found there is a day missing in space in elapsed time." They scratched their heads and tore their hair. There was no answer!

One religious fellow on the team said, "You know, one time I was in Sunday School and they talked about the sun standing still." They didn't believe him, but they didn't have any other answer so they said, "Show us." He got a Bible and went back to the book of Joshua where they found a pretty ridiculous statement for anybody who has 'common sense'. There they found the Lord saying to Joshua, "Fear them not: for I have delivered them into thine hand: there shall not a man of them stand before thee." Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still! That's right — "The sun stood still, and the moon stayed . . . and hasted not to go down about a whole day." Joshua, 10th chapter, verses 8, 12, 13. The space men said, "There is the missing day!" They checked the computers going back into the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes - not a whole day. They read the Bible and there it was - "about (approximately) a day".

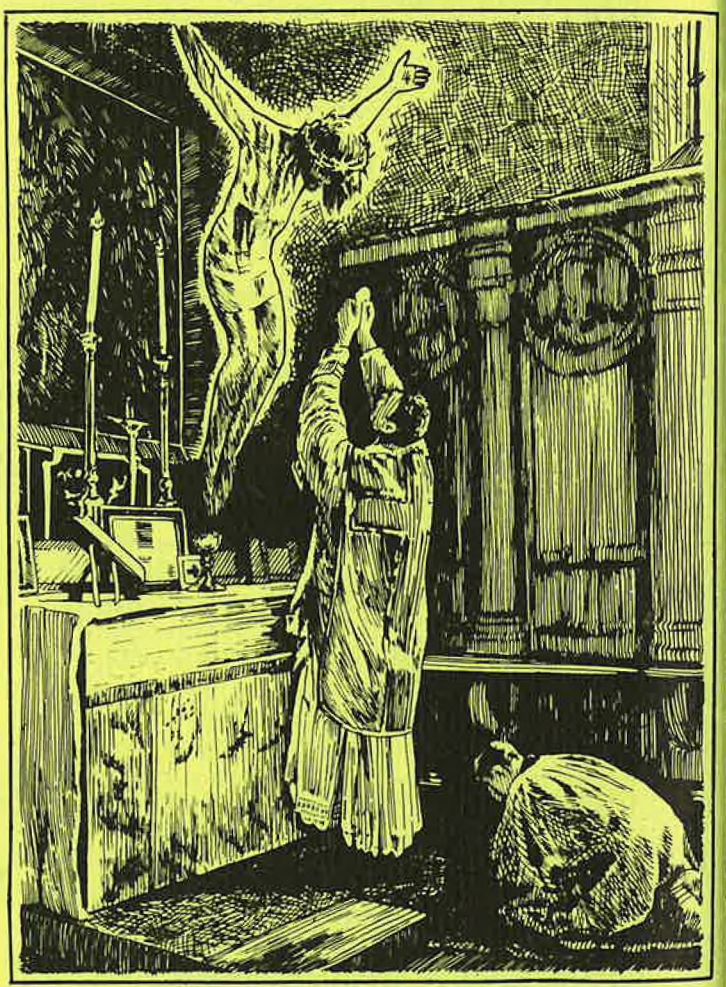
These little words in the Bible are important. But they were still in trouble because if you cannot account for 40 minutes you'll still be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. This religious fellow also remembered somewhere in the Bible where it said the sun went BACKWARDS. The space men told him he was out of his mind. But they got out the book and read these words in II Kings: Hezekiah, on his deathbed, was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah asked for a sign as proof. Isaiah said, "Do you want the shadow on the sun dial to go ahead ten degrees?" Hezekiah said, "It's nothing for the sun to go ahead ten degrees, but let the shadow return backward ten degrees." II Kings 20:9-11. Isaiah spoke to the Lord and the Lord brought the shadow ten degrees BACKWARD! Ten degrees is exactly 40 minutes! Twenty-three hours and 20 minutes to Joshua, plus 40 minutes in II Kings makes the missing 24 hours the space travelors had to log in the logbook as being the missing day in the universe! Isn't that amazing? Our God is rubbing their noses in His Truth!

News from St. JUDE Shrine

Houston, Texas, is one of the fastest growing metropolitan areas in the country. What a contrast there is between that bustling, expanding city and the peaceful Wet Mountain Valley snuggled contentedly between the Wet Mountains and the majestic Sangre de Cristo mountain range. About five years ago I flew down to Houston to offer Mass for an enthusiastic and zealous group of traditional Catholics. They eventually organized into the Traditional Catholics of Houston, Inc. and purchased a church and school in Stafford, a southwest Houston suburb. The church is now known as St. Jude Shrine and is served by the traditional priest Father George Musey, from Dickinson, Texas. In my next newsletter I plan to print an article on Father George.

The beautiful traditional Mass drawing you see was made by the talented Mr. Gary Giuffre, president of the Traditional Catholics of Houston, Inc. When I paid him a visit in January of this year he showed me a camera outfit he had just acquired for making slides for the traditional Catholic filmstrip he is working on. We are all anxiously waiting for the finished product, Gary! If it is as good as I figure it will be, I might even give you a free ad in the SANGRE DE CRISTO NEWSNOTES. Ha!

St. Jude Shrine - Stafford, Texas



Are you very weary? Rest a little bit.
In some quiet corner, fold your hands
and sit.
Do not let the trials that have grieved
you all the day
Haunt this quiet corner; drive them
all away!
Let your heart grow empty of every
thought unkind
That peace may hover round you, and
joy may fill your mind.

Count up all your blessings, I'm sure
they are not few,
That the dear Lord daily just bestows
on you.
Soon you'll feel so rested, glad you
stopped a bit,
In this quiet corner, to fold your
hands and sit.

SANGRE DE CRISTO NEWSNOTES is edited and published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although your editor is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M.

****** SUBSCRIPTIONS ******

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Pete Nardine and "Zeke" at Pete's Walsenburg, Colorado home in the fall of 1971. Pete used to attend daily Mass at the parish church where I was stationed. He had no electricity or inside running water at his place when I first visited him. He let me use his yard to enjoy planting a garden and some flowers. He used to drive ol' Zeke around town, never over 5 miles an hour. He died unexpectedly the same week I was "fired" from my parish assignment. Lo and behold, Zeke ended up being registered in my name. We had temporarily swapped trucks when ol' Zeke was "laid up", and before we knew it my truck (in Pete's name) was effectively stolen, and then dear Pete died while his truck was still registered in my name. Anyhow, to everyone's amazement, Zeke is still running strong, climbing even to the top of those towering Sangre de Cristos where some brand new pickups can't even make it. What do you think about that, Pete, or have you had something to do with it up there all along?

WHEN TO STAND, KNEEL AND SIT AT MASS

	Low	High
Celebrant enters Sanctuary	Stand	Stand
Prayers at foot of altar	Kneel	Kneel
Gloria *	Stand	Stand
While Gloria is being sung		Sit
At Oremus		Stand
Epistle	Kneel	Sit
Gospel	Stand	Stand
Creed	Stand (1)	Stand
While Creed is being sung		Sit (2)
At Oremus		Stand
Oremus to Preface	Sit	Sit
Preface to Sanctus	Sit (3)	Stand
Sanctus to Pater Noster	Kneel	Kneel
Pater Noster	Kneel (3)	Stand
Pater Noster until after Holy Communion	Kneel	Kneel
After Holy Communion to Postcommunion **	Sit	Sit
From Oremus to Last Blessing	Kneel	Stand
Last Blessing	Kneel	Kneel
Last Gospel until celebrant leaves Sanctuary	Stand (4)	Stand (4)

Kneel for prayers after low Mass.

(1) Genuflect at "et incarnatus est"
(2) Kneel at "et incarnatus est"
(3) Stand at dialog Mass
(4) Genuflect when celebrant genuflects

* *In low Mass it was traditionned custom in many places to kneel from the beginning of prayers at the foot of the altar until the Gospel.*

** *As above, in many places the congregation remained kneeling until the beginning of the last Gospel.*

— News and Views —

As this issue of the S.D.C.N. was being readied for the printers, the February 23, 1978 issue of the ORCM NEWSLETTER arrived in the mail. Father Fenton makes note in that issue that only about 20% of those who receive the ORCM NEWSLETTER are on record of giving any financial support to our national effort in 1977. I guess he sort of took for granted that sincere Catholics who are aware of things and who know what it is we are trying to do in the Orthodox Roman Catholic Movement, would without any urging spontaneously give us a helping hand financially.

Well, I have a hunch that many of my readers are not yet on the ORCM NEWSLETTER mailing list. This timely, professionally-prepared periodical is sent free every 50 days to those who write in and request it. The address is: ORCM NEWSLETTER, Dept. SC. P.O. Box 542, Stratford, Connecticut 06497.

In the issue you are now reading, you will find some stirring news and views on Pope Paul VI and Archbishop Marcel Lefebvre gleaned from a couple noteworthy foreign traditional Catholic publications. I would like to remind you that because certain articles or letters appear in this newsletter, it does not necessarily follow that I endorse everything they say or imply, though sometimes that may well be the case.

I already have more than enough material on hand for issue #18, which I hope to bring out in May. By golly, at this rate you-all may get four issues of the S.D.C.N. this year! We'll see.

The 1977 Christmas issue, a several hundred dollar production, was given to me as a special gift by my devoted printers in Colorado Springs. Wasn't that color cover nice? They're pretty good printers, wouldn't you say?

I wonder how many of my readers had read the cover page "Missing Day" story before? There are other fascinating true stories and scientific discoveries that I'm contemplating publishing in future issues.

Finally, as this is also a personal newsletter bringing news to family and friends, I hope you enjoy seeing the reunion photos on page 10. Does anybody know whether Frank and Joan Zugelder are still planning to publish the family scrapbook photo album they were working on? Hint! Hint!

And here's hoping you all made a good Lent and enjoy a happy and healthy Easter Season!

TESTIMONIAL OF A TRADITIONAL CATHOLIC

TRANSCRIBED FROM A READING BY ALMA EDLEY
MARCH 26, 1977

Alma Edley of Plaquemine, Louisiana, was a dear, faithful parishioner at Our Lady of the Rosary O.R.C.M. Chapel near Opelousas, Louisiana. She died after an extended illness on Ash Wednesday, April 6, 1977. The cassette tape recording she made on March 26, 1977, was used as part of her funeral, on Good Friday. It worked out well this way, because during Holy Week none of the O.R.C.M. priests were able to get to Louisiana to conduct the funeral. I did offer the Requiem Mass for her in Colorado though, upon hearing of her death.

I have just played a recording of the celebration of a Mass which was made in a small parish in Norfolk, England, on the Feast of All Saints, 1975, by Father Oswald Baker. The entire Mass is perfectly beautiful, and I have it on tape. It is pure Latin traditional, which I am still a member of that same Church. I have never changed.

It is fitting that the order of the Mass used was that promulgated by Pope Pius V in 1570. For it was this form of Mass which nourished the faith of so many of the saints in whose honour this great feast is kept. In April 1969, Pope Paul issued his Apostolic Constitution MISSALE ROMANUM, authorizing the use of a new form of Mass. He began it as follows:

"The Roman Missal, promulgated by our Predecessor St. Pius V in the Year of Our Lord 1570 by decree of the Council of Trent, is universally acknowledged to be among the most useful of the many fruits which that Council brought forth for the good of the whole Church of Christ. Throughout four centuries not only did the priests of the Roman rite use it as a guide to the way which they should celebrate the Eucharistic Sacrifice, but also heralds of the Gospel introduced it into every country of the world. Countless saintly men and women have drawn rich nourishment for their spiritual lives from its scripture readings and prayers, most of which were arranged in due order by St. Gregory the Great."

Pope Paul's reference to St. Gregory the Great is important as it is sometimes claimed that the Mass codified by St. Pius is only four hundred years old. Nothing could be further from the truth. A prime characteristic of the Catholic Church is Her veneration for tradition, nowhere more marked than where the liturgy is concerned. Until the liturgical revolution which followed the Second Vatican Council there had never been any drastic or radical revision of the Mass in the entire history of the Church.

Father Adrian Fortescue, England's greatest liturgical scholar, explains that: "The Protestant Reformers naturally played havoc with the old Liturgy. It was throughout the expression of the very ideas (the Real Presence, Eucharistic Sacrifice and so on) that they rejected. So they substituted for it new communion services that expressed their principle but, of course, broke away utterly from all historic liturgical evolution. The Council of Trent (1545-1563), in opposition to the anarchy of these new services, wished the Roman Mass to be celebrated uniformly everywhere." It eventually fell to Pope St. Pius V to implement the wishes of the Council and he did so with that scrupulous fidelity to tradition, 'and I repeat tradition', which is characteristic of the true Catholic Mass. Father Davis Knowles, Britain's most distinguished Catholic historian until his death in 1974, wrote: "The Missal of 1570", 'and I'm quoting', "was indeed the result of instructions given at Trent, but it was as regards the Ordinary, Canon, Proper of the time and much else, a replica of the Roman Missal of 1474, which in its turn repeated in all essentials the practice of the Roman Church of the epoch of Innocent III, which in itself derived from the usage of Gregory the Great and his successors in the seventh century." Father Fortescue has shown that in its essence the Tridentine Mass can be traced back much further still, right back to the fourth century. "So our Mass goes back," he writes, "without essential change, to the age when it first developed out of the oldest liturgy of all. It is still redolent of that liturgy of the days when Caesar ruled the world and thought he could stamp out the faith of Christ, when our fathers met together before dawn to sing a hymn to Christ as God."

The wish of the Council of Trent to have the Roman rite celebrated uniformly throughout the west did not involve any of the faithful in drastic changes. There were a few independent rites, such as those of Milan and Toledo, but, to quote Father Fortescue again: "In anything of any importance at all, Sarum (and all the other medieval rites) was simply Roman, the rite which we still use. Not only was the whole order and arrangement the same, all the important elements were the same too." The Sarum (Salisbury) rite was one of the pre-Reformation forms of Mass used in England and it is almost identical in every important respect to the form of Mass heard on this record, not only in the Ordinary (the invariable part), but in the Proper, (the part which varies with each Mass).

When Pope St. Pius V promulgated his Missal in 1570 with the Bull *Quo Primum Tempore* he included the perpetual privilege that any priest, in every land, and for all time, could use this form of Mass without any scruple of conscience or fear of incurring any punishment or censure. Yet now throughout the western world the Mass can be celebrated in any form but this. Dancing girls are acceptable in the sanctuary; the Tridentine Mass is forbidden. (A modified form is permitted on a few special occasions in some English dioceses.) This intolerance is in marked contrast with the policy of St. Pius V who allowed those using any rite with a history of 200 years or more to retain it if they wished. The Sarum rite has never been forbidden - it simply dropped out of use, largely because of the wholesale destruction of its missals by the Reformers, 'just as they have destroyed our missals today. If you can find one, hold on to it, it's valuable.' The Tridentine Mass was the one brought to Britain by the martyr priests of Elizabethan England after its voluntary adoption by the English College at Douay. Those priests still living in England who had kept the Catholic faith and continued ministering to their people in secret, were able to continue using the Sarum Missal without the least impediment. "The decision was that nothing should be altered from the old

customs: but that each district should retain its traditional observance." 'What a contrast with the intolerance of the present decade.'

There are those well qualified to speak, from Cardinals to Canon Lawyers, who insist that Pope Paul's Apostolic Constitution *Missale Romanum* does not carry the legal force necessary to abrogate the perpetual privilege contained in *Quo Primum Tempore* and that any priest is still free to celebrate the traditional Mass. But the campaign to enforce the new liturgy has been carried out with such ruthlessness that almost all opposition has been crushed irrespective of any question of legality, 'and I'll repeat legality.'

Why has this happened? Briefly, the answer is ecumenicity. Since the Second Vatican Council a powerful faction within the Catholic Church, 'and I mean they're powerful', has been pursuing a policy of unity with other Christians at any price short of an explicit denial of Catholic teaching. Doctrines which are unacceptable to Protestants tend to be stated ambiguously or to remain unmentioned. The greatest barrier to unity with Protestants was the Tridentine Mass and so it was replaced by a series of options making possible a form of Mass which not only contains little to offend Protestants but which has won the praise of spokesmen of many denominations. Father Fortescue has been quoted as stating that the Reformers broke away from "all historic liturgical evolution" in their new services. They did this by eliminating traditional prayers which conflicted with their new doctrines. THE PRAYERS REMOVED, 'and I repeat that REMOVED', BY CRANMER CORRESPOND VERY CLOSELY TO THOSE WHICH ARE NOT FOUND IN THE NEW MASS. It is worth mentioning that some of the Bishops who voted for the Liturgy Constitution during the Second Vatican Council have since pointed out that the changes imposed in the name of the Council bear no resemblance to the very moderate reforms for which they thought they were voting. It is also significant that while the Tridentine Mass was in use in Britain, Catholic congregations increased annually, despite its alleged pastoral shortcomings. Since the traditional Mass has been forbidden, Catholic congregations have followed the pattern of the Protestant denominations on whose communion services the new Mass is modelled - they have declined by hundreds of thousands and continue to do so. 'Including myself.'

It is fitting that this Mass in honour of all the Saints should be celebrated by Father Oswald Baker in the parish of St. Dominic's, Downham Market. Father Baker is now the only Priest in Great Britain who still celebrates no other Mass but that set out in the unchanged Missal of St. Pius V. Who would have imagined when he was ordained to offer this Mass a quarter of a century ago that his bishop would wish to deprive him of his parish for continuing to offer it in 1975? Pope Paul VI proclaimed 1975 as a Holy Year of Reconciliation and this has been interpreted by bishops throughout the west as the signal for a purge of those priests who still adhere to the faith of their fathers rather than capitulate to the brave, 'or is it so brave?', new Church of Vatican II. It is Father Baker's conscientious belief that he has both the right and duty to continue offering the Mass which he was ordained to offer, 'as every other priest'. He has refused to resign and this stand on a matter of principle has caught the imagination of the world. From the moment the first moves were made against Father Baker in August 1975, the press, radio and T.V. have carried reports of what has become known as "the battle of Downham Market" to many countries. Letters have poured in from all over the world, mostly from ordinary Catholics, assuring Father Baker of their prayers; thanking him for making a stand for their most cherished beliefs and traditions; and begging him not to weaken no matter what measures might be taken against him. What the outcome will be no one can say. By the time this record is available the Bishop of Northampton may have won his victory. He may have ensured that the traditional Latin Mass has been at least temporarily banished from the parish life of this country as totally as was the case under Protestant bishops in the sixteenth century, and in favour of a service having much in common with the one they imposed.

This is clearly a record of great historical importance. It could be the last recording ever made of the traditional Mass celebrated as part of the normal life of an English parish. Those who have heard it are united in affirming that no other record has come so near to conveying the spirit of the Tridentine Mass. The sound of an aircraft passing overhead, which intrudes at one point, may seem to strike a jarring note, but it is a useful reminder of the timeless nature of this Mass which was being celebrated in Rome when Leonardo da Vinci was conducting his experiments with flying machines, 'imagine that!' The extent and fervour of the congregational participation is certainly of a far higher quality than that prevailing in most celebrations of the new Mass. 'Of the Novus Ordo or the dollar bill Mass, just look on the back of a dollar bill, you'll see "Novus Ordo Seclorum" the New Order of the World, I'm adding that myself!' The record will not only enable the many friends of Downham Market throughout the world to associate themselves with Father Baker to an extent they might never have thought possible but it will be particularly valuable in helping young Catholics who have never experienced the beauty, the dignity, and the doctrinal richness of the Tridentine Mass to realize the true worth of the heritage which is being withheld from them by their bishops - the Mass which is, as Father Faber wrote, "the most beautiful thing this side of heaven. It came forth out of the grand mind of the Church, and lifted us out of self, and wrapped us round in a cloud of mystical sweetness and subliminities of more than angelic liturgy and purified us almost without ourselves, and charmed us with celestial charming, so that our very senses seem to find vision, hearing, fragrance, and touch beyond what earth can give". 'Oh, how true Father Faber was, those are the feelings I feel whenever I can attend and I still attend whenever there is one (Tridentine Mass) in my vicinity, I will attend my Latin Tridentine Mass.'

But this recording is far more than just an exercise in nostalgia,'I'm getting sick of that nostalgia word!' When the traditional Mass was forbidden by the Protestant reformers, young men went to Europe to train for the priesthood and bring back this Mass to a faithful remnant, often at the cost of their lives. Young men are once again going to Europe to train for the priesthood. They are training at a seminary in Switzerland founded by Archbishop Marcel Lefebvre, and they will return to Britain bringing back the identical Mass that was brought by our martyr priests, 'centuries ago'. A proportion of the price of

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this record will go towards the cost of their training so that it will not simply preserve the sound of the Tridentine Mass for future generations but help to preserve the Mass itself, 'forever'.

This was written by Michael Davies and the Recording Engineer was Bob Auger. The one speaking is Mrs. Alma Edley.

Mrs. Alma Edley, a traditional Roman Catholic forever. I think the days of my life are coming to a close. I may be wrong, because only God knows that. But in the event, I do not want a V. II priest nor will I go into any V. II church for any funeral ceremony. They are a mockery and a blasphemy to God. I have loved my Mass so much! and I want to keep it that way, I'm going to get a priest, and I'm praying that he is one of the right ones, to conduct my last rites. Today, the 26th of March, I have received Extreme Unction, the real way, old and Latin, with olive oil. Anyway, I know it all by heart, in English, so he read it all in Latin. It also made me feel better, because I know that that is the sacrament of the sick. Thru my years of training in nursing, I know how so many have got better then have passed on. But that is left up to Christ, my divine Saviour who created me. So whichever it is, I will accept because He has granted me so much, in these last hours, if this is. Maybe it is not a last hour, maybe it is hours to learn to fight again for the Faith.

Which I have sent these Bishops, and of course I don't think much of these Bishops or these priests, and I'll let you know it! I am beginning to doubt if the Papal Chair is really occupied. In fact, I don't think it is! This is the remaining of this tape, that I wanted taped before anything happened or didn't happen. So you will know how much I have loved it, and my dear beloved pastor Father Bosch, Father Fred Bosch, all good and holy nuns, and my beloved saint, Father Robere and Father Newby to guide me along. Now they are gone to their just reward. I pray to them every night for guidance and support. I will end this because I don't want to use up too much of my energy. But I thank God for so much! Maybe some day I can tell you myself!

Rome
February 5, 1978

Dear Father Jones,

After having read with pleasure several issues of your excellent little journal sent to me here in Rome, it was a great pleasure to meet you at the "Remnant" celebration in Minneapolis. And I was delighted, later in November, to have a chance to talk with Father Fenton and Father McKenna in Connecticut.

The month-long tour during which I spoke before some 1500 traditionalist Catholics in 10 cities showed me how very difficult and courageous the effort of good American priests is, whether they are grouped within the O.R.C.M., St. Pius X Society or whether they are working independently. We must all hope and pray this "movement" to preserve the traditional Mass-of-all-time flourishes, growing in harmony and devotion all over the United States.

On my next trip, I hope to get out to Colorado!

Yours in Christ,
Mary Martinez (signed)

PARAGRAPH FROM 19 JANUARY, 1978; Letter from: Hutton Gibson, 37 Railway Street, Mt. Ku-ring-gai 2080, New South Wales:

I hope your two Las Vegas priests have seen the light by now. Many Australian priests don't like what goes on. But they ask "What can I do? I'm only one man. As soon as I stand up to my bishop I'm out of here!" They imply that if they were not in their parishes these would be filled with the new breed. They are keeping things "under control" for the sake of the people who depend on them. But what are they doing for the people who won't come near their temples of idolatry any more? Why should they have to skirmish to try to preserve some of the Faith? What use is some of the Faith? When you quote their own "seditious" words back to them they sometimes turn nasty. They have been quoted out of context, we are dishonest or crazy, and they will have no more to do with us. They show an unwarrantable ignorance of the power of God. Their faith is weak, or they would not need even courage. They must have a sneaking suspicion that God can lose. Or else they don't believe what is happening because they think it can't happen. Surely if St. Paul said there will be a great apostasy then there can be a great apostasy. How much greater could it be? If this isn't it, it should turn out to be a real whingding!

Excerpt from a November, 1977 letter:

I was at the reception-dinner for Archbishop Lefebvre. He did not say much at the dinner. It was on next day at a press conference, when he announced the Society's intention to buy some big building for establishing a major seminary in the U.S. He mentioned the Mid-West as possible location.

However, I am afraid, his plan won't have a smooth sailing. He is under constant attack from out-side. This would be the minor obstacle. The bigger one, as I see it for myself, is inside. Some of his priests will cause troubles to the Society, if they are not disciplined. The discipline in the Society is almost non-existent.

An International Catholic Traditionalist Directory can be obtained by writing: Radko K. Jansky, 7404 Zephyr Place, St. Louis (Maplewood), Missouri 63143, U.S.A.

From the issue of 19 October '77 of ARIETE

Translated by Dennis P. Morony of Denver, Colorado.

ARIETE* - against the "auto-demolition" of the Faith

"We can obey with the risk of losing the Faith, or we can disobey and keep our Faith intact." (Mons. Lefebvre)

"All the faithful can and ought to oppose anything in the Church which attacks their Faith." (Mons. Lefebvre)

Archbishop Marcel Lefebvre

Mons. MARCEL LEFEBVRE IN ARGENTINA
PRESS CONFERENCE
Buenos Aires, July 22, 1977.

QUESTION #11 IF YOU ARE EXPELLED FROM THE CHURCH BY THE POPE, DO YOU INTEND FOUNDING YOUR OWN CHURCH? — A representative of the British press.

ANS. "I don't want to found another church. I am and will remain Catholic. If the Pope expells me from the Church, then I think that will be because the Pope doesn't know my true intention and therefore I will not have to accept such a sanction on the part of the Holy See. At this moment the Pope hasn't expelled me, nor has he taken any steps in this direction. I am not fighting with the Church. I am suspended "a divinis" . . . I am not excommunicated. I don't want to found another church. It is not my intention to found a new church. I don't want to found a new sect, nor a schism, nor a movement. I am not the head of any movement."

QUESTION # 9 I ASK THE MONS., IS VATICAN II A COUNCIL WHICH OBLIGATES US TO OBEY? CAN YOU SAY WHETHER IT'S A DOCTRINAL OR PASTORAL COUNCIL, ETC. . . . . ?

ANS. "Paul VI is the Successor of Peter, but doesn't always act like it and in that I do not follow him."

QUESTION # 12 DO YOU CONSIDER THAT THE SUCCESSOR OF PETER, AT THIS MOMENT, IS PAUL VI? — A representative of Channel 12 Television, Montevideo.

ANS. "To the first part of your question I'll give what those same Popes have said - it is not I who am confirming it - Pope John XXIII and Paul VI have confirmed it, the secretaries of the commissions during the Council have said it also and we have repeated time and time again: that council is not a dogmatic council, it is a pastoral council. And the same Pope in 1966 put it precisely: 'We do not wish to impose our infallibility on Vatican Council II.' Then it became clear that we were able to dissent with this council without falling under the cloak of heresy. That aspect is clear. As for the rest of what you said in the second part of your question: it is a thing which we find constantly disagreeable, that those who oppose Vatican II appear as though they are opposing a dogmatic council and given the title of heretics, which isn't so; meanwhile those who oppose the Council of Trent and all the documents of the Popes who have spoken with their infallibility, their authority - those people are not condemned. That is precisely the essence of the actual crises that we are now deploring."

* "Battering ram"

S.C.J.M.

January 27, 1978

Dear Reverend Father,

Greetings, and many thanks for the interesting newsletter. The name SANGRE DE CRISTO reminds me of the charming novel, DEATH COMES TO THE ARCHBISHOP by Willa Cather. I had heard of the book years ago but read it only this summer. It is beautiful and should afford you some lovely hours of reading.

Your work certainly calls for you to be on the move much of the time. Is it not a shame that the Tridentine Mass can be offered so seldom? There is a kind of madness that has brought about this strange situation. But then, the world does seem to be a bit mad these days. Are you going to get the green light re flying? So many missionary priests do just that. I shall be interested to learn of the final outcome of this idea.

We did not have a white Christmas this year, but the last couple of weeks have been bitterly cold and children have had several snow holidays. We have about thirteen inches, but this is not comparable to what they are having in many parts of the country. It must be terrifying to be cut off from all communication without heat or power and, in many instances, I presume, without food. It would be a good idea for every household to have a fireplace and a kerosene lamp for such emergencies. Do you think that God might just possibly be trying to tell His erring children something? The country down there must be beautiful, and ski lodges must be thriving if people can get to them.

How goes the school? Have you quite a good enrollment? The state of the public schools is tragic, but this whole situation has been carefully planned. Have you ever read SCHOOL OF DARKNESS by Bella Dodd? You should; it is an eye opener.

You probably think as I do re Jimmy Carter. A perfect disaster in my estimation. Several people whom I know regret having voted for him. They should have known better. We live and learn but sometimes too late.

My prayer is that you have a very successful and happy year. Please keep me in your prayers.

Cordially in C.J.M.

Bernice Spores, R.S.C.Q.

A Comment Concerning "The Letter of Advice to Young Unmarried Catholics" Printed in your Christmas 1977 Issue:

I, too, married a non-baptized man, who was brought up completely void of religion. As he was eager to accompany me to church during our dating time, I also consulted my priest concerning marriage, etc. Because of many circumstances prior to this man, Father advised me to go ahead with the marriage. I even made a (silent) retreat asking the Blessed Virgin to let me know I was making the correct decision. My husband-to-be took six weeks of instruction and all went well for a time. Soon he made excuses for not going to Mass and when the oldest two daughters became teenagers it became increasingly difficult to instruct them in faith and morals, as my husband either didn't understand or felt the Catholic Church was wrong in their position. Although I loved my husband very much, I finally understood why we were told by the good nuns and priests to date and marry someone of the same faith as ourselves. I truthfully don't think this very, very serious matter, one which affects us the rest of our lives can be stressed too strongly.

My children and I prayed for over thirteen years, saying the Rosary nightly, by ourselves, while my husband did other things. We kept asking God and our Heavenly Mother to please touch his heart, make him see the truth contained in God's Word and then the fine example shown by the traditional Catholics with whom we were then attending Mass on Sunday and Holy Days, where he finally accompanied us to Mass also. Suddenly some literature passed thru my husband's hands that made him see the truth and which put the fear of God in him. He became a traditional Catholic, making his first confession at age 37 to Fr. Fenton, incidentally. However, the struggle isn't over by any means. I now have to diplomatically instruct my dear husband in the truths of our Catholic religion just as you would any new convert. [1] It isn't always easy as my three children can attest to.

I know in this day and times in the church, it isn't easy for young Catholics to date, let alone marry someone who believes and supports the traditions laid down by the Catholic Church, but the advice to marry someone who supports the same truths is more important than ever! I was more fortunate than the woman in the Christmas issue letter. Yet because God answered my prayers and those of my children, He expects more of us!

Please listen to those who counsel you! They only want to prevent heartache later on.

Sincerely,
Ann Gullickson
Warren, Oregon

[1] Our priest gives us the Tridentine Mass, but doesn't support our beliefs so I couldn't send my husband to him, as he tells all those he instructs to attend the "New Mass".

FALKENBERG FAMILY REUNION

AT SILVER HILLS SKI LODGE NEAR WESTCLIFFE — AUGUST 9-10-11, 1974.

It has now been nearly four years since the occasion of one of Custer County's largest family reunions. 154 Falkenberg relatives were present. Only three members of the family were unable to attend. Hey, folks, when are we going to have another one of these old-fashioned get-togethers?

Putting together a family reunion of major proportions calls for a dedication which defies even the most collective group of adjectives. Many folks were involved in bringing off the big Falkenberg family reuinion with much credit going to Debbie Senderhauf, who acted in large measure as coordinator. Saturday was a big day for the descendants of the late Frank and Anna Falkenberg with some of the family fellowship focused on the slopes of the Silver Hills ski area during the outing. Meals were served in the ski lodge cafeteria style, and a 325 lb. heifer was barbecued for the Saturday evening meal. Holding the family portrait and posing for this informal photo (left) are Debbie Senderhauf, Marie Squire, Vivian Jones, Helen Ruminer, Bill Falkenberg, Lucille Piquette, Theresa Payne, Frances Byrne and Doug Jones. (Tribune reunion photos by Bob Cruzen.)

Marble Cave legends continue to draw interest of seekers

By SHIRLEY GUSTAFSON

In a recent "Local Interest" column it was stated that Malcolm Hall, after much climbing and searching, had finally come upon the famous Spanish Caves. (Also called Marble Caves by many) Since mention of this was made, this office has received many inquiries about the Caves concerning location, history and whether the stories about them are fact or legend. I'll try to answer a few of these questions, with some reference information from Colorado Magazine and stories by Bill Kaiser.

The site is located in the Sangre de Cristo Mountain Range just a few miles south of Westcliffe. Captain Elisha P. Horn made the discovery in 1869. Ten feet from the entrance on a greyish rock face is a very old Maltese cross etched in red ochre. The angle at the cross was tilted caused consternation. Why was it at that angle on the rock? It was discovered one day that the angle of this cross pointed directly down at the center of the crater. This fact is corroborated from information of the Mexican archives. Legend has it that vast quantities of Spanish gold lie in waiting for the lucky explorer who happens upon it, but where- in which of the many labrynths?

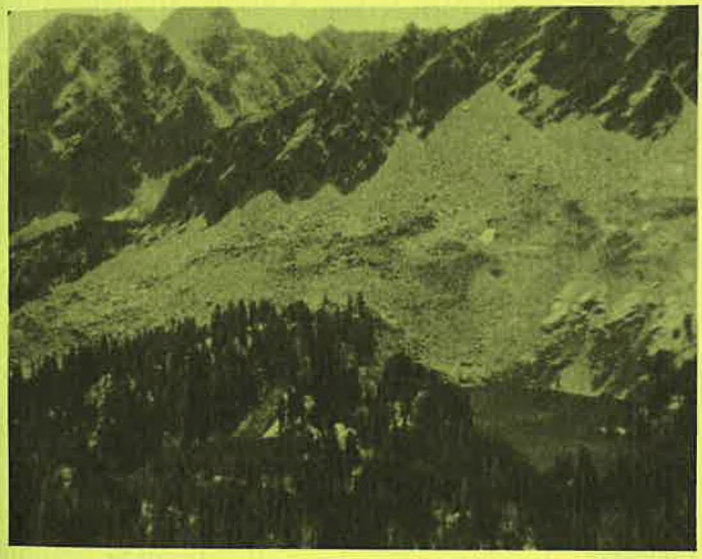
In 1919 an old Ute squad provided information to a Ranger Paul Gilbert concerning gold hoardes, etc., inside the cave. Ten years later Gilbert organized an exploration party who investigated. Their findings consisted of a crude ladder and a 17th century hand forged hammer. Outside the cave, about one fourth mile at a lower elevation, they found what was left of an old log and stone fort and around it a number of rifle pits. In 1932 Peter J. Moser, with two persons, descended into the cave. Moser recounts finding a ladder made of hand wrought chain and below that another ladder made from either lodgepole pine or aspen. Farther down was a rotting, water logged windlass - crude and extremely old.

In the 1950's explorers from the Colorado Grotto of the National Speleological Society went down into the cave. About 300 feet below where the ladders were discovered an ancient shovel was found embedded in the earth. In the early 1960's another group of explorers found an entire new wing of the cave which more than doubled its own size. Also, a few hundred feet above the Maltese Cross they found another mountain-side entrance. It was not known whether this led into the first cave or into a second, entirely new cavern.

In 1963, one mystery was cleared up. The upper opening was definitely linked with the first cave. The inside of the mountain is a vast web of passages, rooms, slides, slabs, fissures, vaults, chutes, holes and pits. The entire system measures some 650 vertical feet-this does not include all of the twists and turns. Inside the upper opening are many bones of deer, elk and bighorn sheep, animals common to the Colorado mountains at 12,000 feet. But scattered among these remains is also evidence of pronghorn antelope and bison-plains species that would never ascend to such heights. It, therefore, must be assumed that the cave was used for storing meat. No positive proof has ever been found to support the Spanish manuscripts, but one thing is for sure. Man did in fact use this very dangerous cave at sometime in the dim past. Who these people were and what they were doing are still a mystery.

A blend of facts and legends surround the Caverns del Oro (Caves of Gold). Most of the legends deal with feelings of fear, danger and death. This much is FACT. Entering the cave is a dangerous, vertical descent. The risk of accidents is high, as verified by countless expeditionery groups. Anyone entering should have proven technical climbing ability and to descend to the "lower cave" one should be equipped with at least 400 feet of stout rope. With temperatures at a constant chill of 34 degrees and gusty at times, warm clothing is an absolute necessity. Crash helmuts, carbide miners' lamps should be part of one's equipment. No one has ever travelled from the main entrance (where the Maltese Cross is located) to the upper opening. Though the distance is not great, the tight twisting passages and pentrating cold have so far made the ascent impossible. The danger of becoming lost is great.

Last fall I went elk hunting on Marble Mountain and for the first time hiked up two or three miles from the Rainbow Trail and found the entrance of two of these legendary caves. I took a photo of the Maltese Cross, but the picture came out too dark to reproduce. The caves are in the center area of the above picture of Marble Mountain. From the same spot I turned around and took the picture you see on the right of Beck Mountain, to the east and a little south of where I was.



In August of 1977, I made a memorable pack trip with Doug and Susan Getz and family of Helena, Montana. It was a fairly arduous 9-mile hike from our vehicles into the spectacular southwestern Montana high mountain fishing country which you see above. My Westcliffe fishing buddy, Ralph Hey, plans to make a trip with us this August to another of Doug Getz's favorite Montana fishing hide-aways.

IS THE ROMAN CATHOLIC CHURCH STILL CATHOLIC?

REMEMBER? Our Blessed Lady warned at Fatima that Communism would spread its errors throughout the world. What about the Roman Catholic Church? Find out the facts — then decide!

■ LISTEN TO THE CASSETTE RECORDING ■

THE ROMAN CATHOLIC CHURCH:
ITS TRAGEDY AND ITS HOPE

by Father Francis E. Fenton, STL

a Roman Catholic priest and member of the Orthodox Roman Catholic Movement, Inc.

Send $4.00 check or money order (postage included) to:

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Father Placid White, O.S.B., of Aurora, Colorado enjoys being on the O.R.C.M. Mass circuit. They say even the younger folks have a hard time keeping up with him.

Several new houses were constructed in the Westcliffe area this past winter. Mr. & Mrs. Tony DiMonenico, a friendly retired couple from New Jersey, put up an attractive new home just west of my place. Bet they can't wait till summer to see some of their landscaping dreams materialize.

Immaculate Heart of Mary

1406 East 21st Street
Pueblo, Colorado

Traditional Latin Mass

Feast of the Immaculate Conception

Thursday, December 8, 1977
7:00 P.M.

Confessions and Rosary 15 minutes before Mass
For more information call: 542-6101 or 544-6703

"At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass.

. . . this present order and decree of ours is to last IN PERPETUITY, and NEVER at a future date can it be revoked or amended legally . . .

And if, nevertheless, anyone would dare attempt any action contrary to this order of ours, handed down FOR ALL TIMES, let him know he has incurred the wrath of Almighty God, and of the Blessed Apostles Peter and Paul."

QUO PRIMUM — July 1570
Pope St. Pius V

"EVEN IF CATHOLICS FAITHFUL TO TRADITION ARE REDUCED TO A HANDFUL, THEY ARE THE ONES WHO ARE THE TRUE CHURCH OF JESUS CHRIST."

St. Athanasius
Letter To His Flock

Ladies: No slacks, and heads must be covered. Please, modest dresses.

The Altar and Rosary Society of the Immaculate Heart of Mary, ORCM Chapel in Pueblo distributed hundreds of copies of the above flyer resulting, among other things, in prompting some publicity on our Chapel to appear for the first time in the local diocesan newspaper.

SANGRE DE CRISTO NEWSNOTES

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